5: Harrison D-4 (1912-1924) 1924 MI Middle East
Bedouin MJ4

291
411

© Asia

A BEDOUIN SHEIKH

facing p. 158

1: Raswan T-3 (1913-35) 1947 MD4 Rwala
Bedouins M 54

224 called a meeting of his sub-chiefs, and made known to them that he desired a great wolf drive organized for two days hence. Every tribesman with a horse was to join in the hunt, so as to provide a chain of beaters. Sheykh Tai' himself, his lieutenants, and I, armed only with lances, were to ride down the wolves and spear them. This was not the usual method of hunting wolves, but is certainly more romantic and exciting than shooting them with long-range rifles from automobiles.

224 When Sheykh Tai' asked me if I knew how to handle
●411 a *rumh* (the Bedouin lance) I had to own my ignorance; but it was not long before I learnt how to handle it under the tuition of my good friend.

These spears are from fifteen to eighteen feet long. They are of light bamboo, which the Bedouins cut in the swamps of the lower Euphrates. Below the triangular steel head they are decorated with tufts of the black and grey down-feathers of the ostrich, a few fluttering red ribbons, and tinkling coils of very thin silver chains. The butt is sheathed in a painted iron ferrule.

224 When at the appointed hour beaters and followers had lined up at the *sheykh's* tent, and all was ready, Sheykh Tai' rammed the butt of his lance into the ground and, using it as a vaulting-pole, leaped on his horse's back.

Besides Sheykh Tai' and myself, only the sub-chiefs carried lances. The rest of the men took their rifles with them, but merely to start the game and for defense in case of unexpected meeting with enemies.

224 Sheykh Tai's nine-year old son, Farhan, with a heavy
857 Mauser pistol in his belt, accompanied us. His short, bare legs clung to the sides of an unsaddled mare, which he

12: Glubb G-3 (1930-1946) 1948 MG1 Jordan
BEDOUINS MJ

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625
411

A sergeant in the Desert Patrol
(From the painting by W. A. [illegible])

R 40 (O)

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

342 462 (1) "Spread out the tent *ya 'aiyál*" (O my people) (from its rolled up position when taken off the camel's back).
(2) "Stretch out the ropes *ya auláál*" (O children) (so that they are at right angles to the tent).
(3) "Anchor the rope ends in the ground *ya fulan wa fulan*" (O So-and-So).
(4) or "Drive in the pegs and wind the ropes round them *ya Nasir*."
(5) "Tighten the ropes *ya Hussa, ya Wadha*."
(6) "Take a pull on the end ropes *ya Marzuk, ya Nasir*."
(7) "Affix the *majadim*" (front-side, support-poles.) This is done on side away from wind.
(8) "Raise the centre poles"—the men's job.
(9) "Raise the back side poles and remaining end side poles."
(10) "Now lay to and take a pull at all the ropes once more."
(11) "Now *rawwagu al beit*, i.e. attach the *ruag* or back and side curtains, and cover the lower edge with sand to keep them down."
(12) "Now affix the *giss* or partition curtains."
(13) Lastly, "Spread out the carpet and the *dewáshaks* and get ready the women's and men's portions of the tent". Women's quarters centre and left (*margad al harim*), men's quarters right (*margad al rijál*).

The tent is now fully pitched and the women place their treasures and stores in the centre portion of the tent, including their litters (*makar, giva*, etc.), sleeping gear, blankets, food, etc., and transfer to the end compartment the cooking pots, cooking utensils, etc., turning it into a sort of kitchen.

MEN'S PORTION OF THE TENT

352 574 In the men's portion of the tent are then unrolled a well-worn carpet or two, the best *dewáshaks* (mattresses), to sit on, and the master's own camel saddle covered with white or black sheepskin. Pillows (*masnad*) are placed on both sides of this camel saddle, and also behind it for the guest's back to rest on, and generally the place is turned into a neat guest chamber for anyone who may [411] come. The master now hangs up his rifle on a hook attached to the 415 tent pole in the guest chamber, and prepares a fireplace to make coffee 272 in the centre of the floor by digging out a shallow circular hole (*wajdr*). This done, he gets out his row of three coffee pots (*dalla*), also a fourth "stock" pot, and lays them alongside the fireplace, together with the *mahmása* (coffee roaster) and *yad al mahmása* (coffee-berry stirrer).

k: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

FARWAH

Farwah—gaudy coloured and braided cloak for winter wear. Made of black and blue cloth picked out in scarlet, green, mauve or maroon cloth. Braiding is pale yellow and black. Inside of cloak there is a lining of black or white lamb skins, the former commonly preferred. An extremely warm and comfortable garment. Worn by shaikhs and well-to-do Badawin only.

Thaub Shillahát—white smock with long, wide sleeves.
Dishdásha—similar to last, but with tight-fitting sleeves.
Zibún—a superior kind of *dishdásha*. It is open down the front from top to bottom and is so amply cut that one side folds over the other (dressing-gown fashion). The *zibún* is held in place by two pairs of little strings, one inside and the other outside.
Dámir—sort of Zouave jacket in black and gold. Worn by men.
Sirwál—loose Badawin trousers worn by both men and women.
'Agál—the head-cord which holds the *kaffiyah* in position.
Kaffiyah—the head-cloth worn by Arab men.

DAGGERS

411

Khásu—dagger with single cutting edge, used for defence purposes and for cutting throat of gazelle, sheep, camels, etc.
Jiffar al khásu—scabbard for *khásu*.
Hudrdki—miniature *khásu*, used for cutting throat of *hubara* and other game birds.

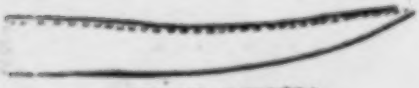
The *khásu* is affixed by buckle or stud on the inside of the belt bandolier; the *hudrdki* is similarly fastened on the inside of the shoulder bandolier.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

411

DAGGERS

AL KHÚSA
(dagger with single cutting edge)



JIFFAR al KHÚSA
(scabbard)

AL HUÁRDHI
(miniature KHÚSA)

ATTACHMENT OF KHÚSA AND HUÁRDHI

492

WOMEN'S PORTION OF THE TENT

The following articles are always to be found in the portion of the tent reserved for women. (See sketches.)

Mahmal or travelling litter. The name given by the Muntefiq and other tribes to the special type of women's covered-in saddle, more commonly used in North-East Arabia and round Kuwait. It consists of an elaborate basket framework, usually covered over when in use by a bright orange, red or other coloured woollen shawl, and the women sits perched on the camel's back surrounded by her personal

[text continues on page 102 -- Analyst]

617 past our stopping-place at sunset the day before. Now as we drew near they assembled to receive us and greeted us as is the Bedu custom by firing low over our heads. Then drawing their daggers they swept down on us in a wild yelling mob while we fought to control our startled camels. Dismounting we greeted each of them in turn, and after joining the coffee circle exchanged our news in the traditional Bedu formula. A dish of dates was then set before us and a young lad moved round the ever-growing circle, pouring out to each in turn the customary sips of bitter black cardamom-flavoured coffee.

619 Sitting among them were visitors from neighbouring tribes, who had come here to discuss truces and blood-money, and some of them I had met before. The names of many of the Sa'ar were also familiar to me, for I had heard them repeated again and again, in tales of skirmishes and bloodshed, while on the
411 march and in desert camps. Every man and boy among these tribesmen held a rifle in his

P 396(B)

[TEXT CONTINUES ON P. 398(B) — ANALYST]

411 hand and all were the distinctive carnelian-
150 studded dagger, and one and all impressed
me as virile, reckless and uncontrolled, but
701 humorous and friendly. While we sat among
621 them talking there was a sudden stir, for they
had noticed a dozen mounted Arabs approach-
ing rapidly across the dunes. Then someone
recognized one of the camels and they re-
laxed. These camels were stretched out and
travelling very fast, yet were urged to even
greater efforts by the wild yells of their riders.
They were the scouts, sons of sheikhs and the
very pick of the tribe, who set out each dawn
to scour the surrounding desert, keen-eyed for
the tracks of strangers. Lithe, hard-bodied
and alert, these lads rode their splendid beasts
with effortless mastery. They had heard the
firing and, thinking the camp attacked, had
ridden back to help.

621 Scattered upon the dunes around us were
592 small black tents, round which naked infants
romped, while dark-clad women moved about
gathering sticks and tending herds of goats.
Sometimes a family changed its site, for,
though fear of raiders had imposed upon
them the need to keep together, their restless
nomad instincts drove them to constant move-
ment within the wide confines of the camp.
Such short migrations provided an interesting
sight as they moved slowly past. The children
drove the camels, laden with tents, cooking-
pots, watering-troughs and ropes, the simple
requirements of their life; while the Bedu
mothers and the virgin beauties of the tribe
rode in the slow swaying camel-litters.

574 That evening they feasted us on meat and,
after the camel herds had drifted in at dusk,
brought us great frothing bowls of milk, the
nectar of the Arabs. The night was filled with
the haunting sounds of an Arab camp—the
ceaseless restless moaning of camels, the bark-
ing of dogs, the rise and fall of Arab voices
from their gathering-places round the fires,
and sometimes the distant harmony of song.

312 Next morning when the sun was warm we
drove our camels across the sandy plain to
water at the well, which is situated close
under high limestone cliffs on the northern
401 edge of the valley. A few Arabs had already
312 arrived and were fastening their pulleys to the
scaffolding around the well. It is over 200 feet
in depth and stone-lined, a monument to
some forgotten people in the dim past. At the
deep wells in the Najd the Arabs use their

319 (P.) (TEXT CONTINUES ON P. 400(A)--ANALYST

TO
133 in two miles from their entrances. Thus it
502 was that the pirate tribes were able to build
721 their towns behind these natural booms, and to carry on their ruthless calling in defiance of the British and Portuguese navies — and to earn for their stronghold the much feared and romantic name, "The Pirate Coast".

TO Trucial Oman, as it is called today, is ruled
101 by six independent shaikhs, bound under old
681 treaties with Britain to maintain a maritime
648 truce for the prevention of piracy and slave-
628 trading. Family feuds and inter-tribal quar-
[521] relling are as common among them as are the rusty, ancient cannon. Many of the latter are no doubt from British men-o'-war, and some are still used for ceremonial occasions, a party afterwards being despatched to retrieve the cannon-balls.

TO
361 Unspoiled by time, Sharjah is one of the
504 principal little towns, but it lacks the en-
437 chantment of Dibai, a picturesque centre a few miles along the coast to the west. A wide, shallow inlet divides Dibai and its waterfront of quaint little coffee-houses, and provides anchorage for dhows that bring trans-

TO shipped goods from other continents. In the
407 large market-place, spread on either side of
504 the inlet and connected by a ferry-service of
B numerous little pole-propelled craft, the
302 bedouin, with his henna-dyed beard and an-
411 cient rifle, can be seen fingering everything that is on show, from modern radio sets to ladies' lingerie, but he has little use for some of the strange products of the West.

p. 191 (A)